

INTEGRITY

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CONTENTS

EDITORIAL - - - - -	1
MORALS AND PUBLISHING	
By VERY REV. FRANCIS J. CONNELL - - -	5
THE DREAM (A Poem)	
By GABRIEL STATILE - - - - -	14
THE FACTS OF <i>LIFE</i>	
By ED WILLOCK - - - - -	15
TREACHEROUS TEACHERS (A Poem)	
By JAMES ST. GEORGE LYNCH - - - -	28
BOOK BARROWS	
By GERALDINE CARRIGAN - - - - -	29
THE APOSTOLIC BOOKSTORE	
By LOIS SCHUMACHER - - - - -	34
BOOK REVIEWS - - - - -	42

INTEGRITY is published by lay Catholics and dedicated to the task of discovering the new synthesis of **RELIGION** and **LIFE** for our times.

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INTEGRITY IS INDEXED IN THE CATHOLIC PERIODICAL INDEX.

EDITORIAL



THE CHRISTIANS must beware of the Devil's change of strategy as the great era of secularism draws to a close. For it is finishing—that long, superficial, materialistic era of pseudo-neutrality in respect to God. Religion is no longer the forbidden subject and presently everyone will have a spiritual life, even if it is a phony mystical one. We would be naive to suppose that the Devil is not going to adjust himself.

Take the particular case of publishing. This field has been going downhill for centuries, since editors and writers necessarily flounder if they don't have contact with essential truths. Within the last several generations and under the debilitating influence of liberalism there has even been a notable absence of editors with great personal convictions, however erroneous. The more sensitive writers and publishers, therefore, have tried recurrently and unsuccessfully to revitalize the highest good they know, literary excellence as such. They have praised poetry that was beautiful but said nothing, published decadent novels that were well written, and tried to adapt themselves to the role of poverty-stricken literati who are too aesthetically sensitive to live in a crude age.

Those in the profession who were less sensitive or more fond of eating realized one by one that publishing could be made into a business and a profitable one. They went after money. It is still not quite respectable to admit you sell books and magazines as though they were sides of ham or nylon stockings, but it is almost universally done.

Now the Devil's advantage under such circumstances is easy to see. The aesthetes, having been encouraged to waste their talents worrying about the beautiful in disregard of the true, easily cast loose entirely from moral standards, or are consumed with pride.

The entrepreneurs found, as the Devil already knew, that if money is your first object, almost everything you do will degrade the public. Some men got rich through sensationalism, and have developed a fearful appetite for violence, blood and nasty crimes among the people. Others found that sexy stuff was the dynamic

ingredient of books, magazines and papers, and that if you followed a program of two steps forward, then one back, then another two forward, you could gradually break down all barriers of modesty and purity. In an escapist age there were also huge fortunes to be made by diverting people; as in crossword puzzles, so in comic strips. The Devil reaped his harvest.

All the evils of secularism in publishing are now having their last great flowering. To some it may seem like triumphant success. They may suppose that the Sunday edition of the *New York Times*, which must already be too heavy for a child to carry, can go on getting bigger, that the *Daily News* can add a few more millions to its circulation. One wonders if there are enough forests to be cut down to supply these advertising catalogues which still camouflage themselves as *newspapers*.

Or again, one wonders how long publishers can pretend to respectability when they are merely purveyors of pornography, how much longer distinguished book reviewers can continue to avert their eyes from the essentially bad to the accidentally interesting or artistic. One wonders, too, about the distributors, from the mighty wholesalers to the little newsstand operator—how long will they prey upon the passions, despair and ignorance of the public for their own enrichment?

The tragedy is that very, very many of the people involved all along the way are Catholics. Do they examine their consciences, one wonders? Or are they perhaps so overwhelmed by the fact that "everyone is doing it" that they no longer can distinguish right from wrong, or have no way of deciding how culpable they themselves are? We urge them to read Father Connell's article in this issue on "Morals and Publishing" to see where they stand, and extricate themselves, if necessary, before it is too late.

For it is ending, this secularism. Its present brilliance is only a swan song. We are entering an age of belief, of religion, of absolutism and spirituality, false or true. The Devil a monk must be.

This is how it seems to us that it will shape up. The whole superstructure of mass magazines and newspapers rests on the advertising which is now its real reason for existence. If advertising goes, it goes. Advertising will go. It will go if our country becomes Christian, because Christians will not tolerate a world saturated with incitement to love material things. It will go if the country becomes communist because the state will take over the economy and ration the goods.

So will pornography, as such, go. If the country becomes Christian, the air will be purified and we shall not tolerate these attacks on chastity. If the country becomes atheistic, impurity will be systematized into a creed as it already is by Freudian social work, psychiatry and sociology. One will be able to read all the filthy stuff one wants, but under the guise of science, and no longer as a tool to business entrepreneurs.

So will escapist literature disappear. Just reading light literature will not sufficiently assuage men's spiritual hunger. If people do not find Christ, they will discover Unity, or Buddha, or Beelzebub.

Publishers, editors, writers, bookstores, and news hawkers are in one sense just a part of our civilization, going this way or that with it. In another sense they are not so much driven as driving, because ideas lead the world, and they deal in ideas. So if things are bad they are doubly culpable, and also doubly responsible for bettering them. In the Christian reform (also in the atheistic reform, but *its* success can only be the mark of our failure) the field of publishing has a special duty of leadership. Ideas must be circulated before a spiritual transformation takes place.

We foresee a great flowering of Catholic magazines, all having this in common, that they are integrated and apostolic, but each reaching a different functional part of the social organism, the farmers, the families, the clerks, the children, the lawyers, the social workers. We foresee also a drastic change in daily newspapers, for better, as in the case of *The Morning Star*, or for worse, as evidenced by the communist *Daily Worker* and the progeny it spawns. Book publishers, too, are in their hour of decision. Here the evil is as bad or worse than elsewhere, but there is a possibility of reform if the owners or publishers themselves are converted (the theory that the little file clerk, secretary, sub-editor, or wastebasket emptier is going to be a great influence for good is unrealistic, and besides these cooperators are in varying degrees culpably involved now in the evils of secularism and will be even more deeply involved as this gives way to worse things). It is now apparent that "there is a religious trend in books." But the trend is toward *any* religious books, bad or good, toward Pierre van Passen's blasphemous (in a nice way which meets the praise of the reviewers) *Why Jesus Died* as much as *The Waters of Siloe*; toward *Peace of Mind* as well as *Peace of Soul*.

One of the determining factors in the coming battle of the intellectuals will be the sincerity of the distributors of books and magazines. It is not a secret that even the majority of Catholic

bookstores have fallen into the habit of weighing every move on the profit scale. Their attitude has been that they will carry only those books or magazines (or art) for which there is already a profitable demand, and that they are not going to handle slow-moving or unfamiliar merchandise. "You don't want us to go bankrupt, do you?"

We want them to be *apostolic*, and we think they ought to be. We want them to choose books and magazines not on the basis of "sure, safe sales" (which guarantees mediocrity in the long run) but according to what will restore life to the Christian body and further the coming reign of Christ. It is true that the bookstore or newsstand that stocks good books and sits and waits, will go bankrupt. The alternative is to be apostolic, to stock them and create a taste for them. To be not just a store but a sort of school. If they will not (or rather since they have not), they will be superseded by those who will. We have devoted quite a bit of this issue to the new apostolic trend in distributing Catholic literature. Here again we see in these modest beginnings the pattern of the future.

It's a very holy task to disseminate the truth to your own generation, especially in our generation where a world is in the balance. It must be done holily from beginning to end.

THE EDITORS



Morals and Publishing

With the rapid increase in the output of printed matter, the influence of those who wield the pen has undoubtedly become a potent factor in modern life. The ideas and the motives of the men and women of our day are molded and modified considerably by what they read in books, magazines and newspapers. Unfortunately, the influence exerted by writers is frequently directed to the support of error and sin. Any cause, however fantastic and unethical it may be, will gain adherents if it is proposed and defended by a clever and unscrupulous writer. A large proportion of our people, although they possess a much better "education" than their ancestors of three or four generations ago, are inclined, unlike these forebears (who did their own thinking), to accept as true whatever they see in print, with little or no effort to pass judgment on its accuracy and logic.

The Responsibility of Publishing

However, even in this age of slovenly thinking and uninhibited desires there are some persons who have the sanity and the decency to admit that much of the modern literature is bad because it propagates falsehood or immorality or both. Even these people, when they express their condemnation of this undesirable type of literature, are inclined to lay the whole blame on the shoulders of the writers. They do not seem to be aware that there are others whose collaboration is essential before a literary production is made available to the public. The first and the most important of these is the publisher. In Catholic theological and canonical language there is frequent reference to the *editores* of a book. Monsignor Joseph Pernicone, in his doctoral dissertation *The Ecclesiastical Prohibition of Books* (p. 114), informs us that this term includes the author and the publisher, but probably not the printer; and from this we can conclude that the person who publishes a book—that is, the one who causes it to be multiplied and disseminated (usually through the medium of printing)—has a responsibility for the moral effects of the book that is equal or almost equal to that of the person who composed it.

It would seem that anyone familiar with even the rudimentary norms of morality would realize that the individual who makes a literary composition available to the public, even though he did not write it, is responsible in great measure for the good or evil effects it produces. I am sure that all publishers would grasp this principle when the effects in question are physical evils. A publisher would be very careful not to accept for publication a

manuscript which recommends as a remedy for a certain type of disease a form of treatment that would actually be injurious to the sufferer. Indeed, we have definite and extensive legislation severely penalizing those who would publish books that would induce the readers to use quack remedies, fraudulent cure-alls and harmful drugs. And one need not be an intellectual giant to reason that it is also wrong to publish books or articles that are likely to cause mental or moral detriment to the readers—in other words to give the readers erroneous notions or to induce them to do something morally evil. Yet it is not fanciful to assert that there are publishers to whom it seldom or never occurs that they have an obligation to abstain from publishing such writings, despite the profits that might accrue from their publication. Of course, it is the spirit of the age to divorce morality from one's daily avocations, to judge methods of business purely on the basis of the amount of money they will bring in; and the publishing business is no exception.

Special Obligations of Catholics

But Catholics who are in the publishing business have no excuse for accepting this attitude. They have learned from the teachings of their Church that the laws of God regulate every phase of life. They should realize that their business, inasmuch as it confers on them the opportunity to publish or help publish books and magazines and pamphlets that will influence many of their fellowmen in thought and conduct, involves grave duties. They have serious obligations in conscience over and above those which may be imposed by civil law. And Catholics have for their guidance clear and concise legislation, contained in the Code of Canon Law, telling them just what they are forbidden to publish. For in Canon 1398 of the Code we are told that the prohibition of certain types of books (described in the following canon) renders it unlawful, without proper permission, to edit, to read, to retain, to sell, to translate into another language or to communicate with others the books which the Church bans. The legislation in this portion of the code is indeed ecclesiastical; but it is based on the law of God, which forbids one to run a grave risk of committing sin or of leading others to sin.

Formal and Material Cooperation

With respect to the publisher and his assistants, the Church's prohibition of certain books is based on the principles regarding cooperation in the sins of others. According to this doctrine, one may never induce another to sin or collaborate with him in the very act of sin. This would be *formal* cooperation. Neither may

a person, apart from a sufficiently grave reason, cooperate *materially* toward the sin of another. Material cooperation takes place when a person performs an act which in itself is not sinful, but which in the circumstances will aid the other in the commission of a sin. Even this, although it involves no intrinsically bad action, is forbidden by the law of charity, which prohibits us from doing anything that will help others to commit sin—unless by abstaining from our lawful act we have to undergo some grave inconvenience. The greater is the help given by our action to another's sin, the greater reason is required to justify us in performing it. For example, the clerk in a stationery store who sells a typewriter ribbon to an author who, as the clerk knows, is accustomed to write obscene novels, is giving material cooperation toward the production of this evil literature. Yet his cooperation is so remote that the mere fact that he wishes to keep his job in the store, and would probably lose it if he refused to sell merchandise to certain customers, is a sufficient reason to justify this remote cooperation.

But it is very different with the publisher. When he publishes a book that is calculated to lead a considerable number of readers into sin, his cooperation is so effective, so intimately linked up with the harm that is sure to be done by the book, that even if it be regarded as only material, it is forbidden. The fact that the profits of his business will be considerably diminished in the event that he refuses to publish the book does not furnish him with a reason for undertaking the publication. We have said "even if his cooperation be regarded as only material" for it might be argued that the publishing of a bad book is even an act of formal cooperation in the sins it will occasion.

Nowadays, in large publishing establishments, the work of publishing is distributed among many. The one who owns the firm is designated as the publisher, though it may happen that he reads very few of the books published under his name. Nevertheless, the chief responsibility for the observance of the law of God rests on him; and he must exercise sufficient supervision over the other persons who determine whether or not a work is to be published to assure himself that they are faithful to their moral duties. This is particularly true regarding the reader of the manuscripts, who is empowered to pass judgment as to whether they are to be accepted or rejected. There may also be an editor who has the right to modify the manuscript, or to add or subtract from it; and often his authority in the publishing house is so great that the book will not be accepted unless the changes he makes are

agreed to by the author. These assistants, as is evident, must be guided in their judgments by the law of God, even though the main responsibility rests on the owner or owners of the firm.

Salacious Literature

As was said above, a Catholic engaged in the business of publishing must be guided by the laws laid down by the Church which actually are the applications of the law of God to particular forms of literature. The prohibition of ecclesiastical law most pertinent at the present day is found in the phrase of the Code of Canon Law which declares as forbidden literature "books which professedly discuss, narrate or teach lascivious or obscene subjects" (Can. 1399, #9). What is meant is not merely vulgar expressions, nor mention of sins of the flesh, but descriptions or insinuations of sexual subjects which are calculated to arouse in the average reader lustful and unchaste thoughts.

It is true, there can be diversity of views even among Catholics as to what constitutes obscene literature. Beyond doubt the standards of the so-called "Victorian era" were too narrow and prudish. But it is also certain that there are writers and critics at the present time—some in the ranks of Catholics—whose standards are too broad and lax. Neither of these two extremes represents the traditional Catholic attitude. But, at the present day, when the latter tendency is far too prevalent, Catholic publishers will do well to be on their guard against too much detail and frankness in the descriptions and discussions of sexual subjects in the manuscripts they are called on to judge.

Sometimes those who incorporate obscenity into their writings attempt to justify themselves on the plea of "realism" or "art" or on the score that they condemn the actions which they describe at great length. From the Catholic standpoint none of these excuses is valid. A very appropriate instruction on this subject was issued by the Holy Office about twenty years ago when the unfortunate tendency to inject the lascivious into literature whenever possible was being adopted even by some Catholics. The instruction said:

Let no one make these excuses: that many of those books have a truly admirable brilliance and elegance of style; that they are remarkable for inculcating a psychology in accord with modern discoveries; that the lascivious bodily pleasures are reprobated, inasmuch as they are represented in their true light as most foul or are sometimes shown to be connected with qualms of conscience, or inasmuch as it is shown how often the

basest pleasures give way at last to the sorrow of a sort of repentance. For neither elegance of style nor medical or philosophic lore—if indeed these things are to be found in that sort of writing—nor the intention of the authors, whatever it may be, can prevent the readers, who, owing to the corruption of nature, are usually very weak and much inclined to impurity, from being gradually enmeshed in the allurements of these unclean pages. . . . It is not to be wondered at that the world, which seeks its own even to the contempt of God, should be delighted with such books and should spread them; but it is very deplorable that writers who call themselves Christian should give their time and talent to such deadly literature (*Acta Apostolicae Sedis*, 1927, p. 186).

False Doctrine

It stands to reason that a Catholic publisher may not publish any book which attacks Catholic belief or defends a non-Catholic religion. However, a mere statement of the tenets of a non-Catholic religious organization is not forbidden matter. Moreover, the writings of such ancient heretics as Tertullian and Origen are permitted to be read by Catholics (and consequently may be published by Catholics) inasmuch as the errors are so patent as to afford no danger (Pernicone, *The Ecclesiastical Prohibition of Books*, p. 130). Even whole books on religion by non-Catholics, if they contain nothing against the Catholic faith, are not prohibited (Can. 1399, #4). Furthermore, if small portions of heretical or schismatical or irreligious writings are contained in a work written by a Catholic, they may be published as long as the context sufficiently points out the error on which they are based.

The Church is particularly severe on the publication of books by heretics, schismatics or apostates advocating heresy, schism or apostasy. In fact, the Code of Canon Law inflicts on the publisher of a work of this kind an excommunication specially reserved to the Holy See, incurred *ipso facto* when the book is published (Can. 2318, #1). The same type of penalty is inflicted on one who would publish a book which has been condemned by name in a letter from the Pope himself under the penalty of excommunication. Books condemned by a letter of the Pope are marked by a cross (†) in the *Index of Prohibited Books*. In this connection Monsignor Pernicone remarks:

Anthologies, readers, historical source books or other similar works containing selections taken from books of apostates, heretics or schismatics, in which

apostasy, heresy or schism is noticeably propounded are all forbidden under pain of excommunication as long as they retain those objectionable parts and provided they have unity as required in a "book" in the strict sense (op. cit., p. 226).

Special Prohibitions

Publishers are also forbidden to issue texts of Sacred Scripture edited by non-Catholics in any language. Indeed, a publisher who would publish books of Holy Scripture or notes or commentaries on them without the permission of the Bishop would also incur an excommunication, though it is not reserved.

The recent condemnation of communism, issued by the Holy Office with the approval of Pope Pius XII, has a section pertinent to publishers. The second of the four responses asserts that it is forbidden to publish books, newspapers, periodicals or leaflets in support of communistic doctrine and practice.

Among other writings, forbidden to Catholic readers and publishers, are those which uphold the lawfulness of duelling, suicide or divorce, and those which in treating of the masonic and similar societies contend that they are useful rather than harmful to society and the Church. Books which teach or commend superstition—such as the works on astrology that are circulated nowadays—are also under the Church's ban. It should be noted that the promotion of such sinful ideas can be present even in works of fiction.

Religious Writings

A Catholic publisher may not undertake the publication of even Catholic religious writings, however orthodox and edifying they may be, unless they have the proper authorization from ecclesiastical superiors. According to the ruling of the Church, books which treat of theology, Church history, Canon Law, asceticism, etc., even though they are written by lay persons, may not be published until they have been approved by the Bishop of the place of publication or of the place of printing or of the place of the author's residence (Can. 1385). The writings of a secular priest, whatever may be their subject, must be approved by his Bishop before publication; the writings of a religious by the Bishop and by his religious superior. Of course, the obligation to obtain the proper ecclesiastical permission rests primarily on the author; and the publisher can sometimes presume that this matter has been attended to, but ordinarily he should have positive assurance that the required authorization has been procured before under-

taking the publication of a book or article that comes under this ruling of the Church.

Application to Secular Publishing

Some of our readers may have the idea that in referring throughout this article to "the Catholic publisher" or to "Catholics in the publishing business" we are concerned only with those who hold positions of responsibility in distinctively Catholic publishing houses. This is not the case. The norms we have laid down apply to any Catholic in the publishing business, even though the establishment with which he is affiliated has no special interest in publishing Catholic books and is owned and managed by non-Catholics.

Thus, if a Catholic takes part in publishing or editing a newspaper claiming no particular religious affiliation, he must be guided by substantially the same norms that should guide the publisher of a Catholic paper. The mere fact that he is working for a secular journal does not permit him to write or to approve sex-laden articles and stories, such as some of our modern divorce cases provide. He may not send to the press news items that will defame the character of respectable persons. The unquestionable fact that such articles will greatly increase the circulation of the newspaper should have no influence on a Catholic who professes to regulate his conduct by his religion. In view of these principles, it is disturbing to realize that there are newspapers that regularly carry articles and pictures of an obscene nature, apparently with the approval of Catholic publishers and editors.

It is true that in a large establishment a Catholic may be in charge of only one particular field of literature or one specific phase of the news. In that event, he will fulfill his duty if he himself abides by the laws of God and of the Church in determining what should be published within that limited sphere, even though occasionally objectionable books or articles of an immoral nature are published with the approval of his colleagues. Thus, a Catholic sports commentator for a newspaper should have little difficulty in following his Catholic principles. However, a Catholic could not lawfully hold a position in a publishing firm that would specialize in immoral or anti-religious literature.

Advertising

One of the most dangerous features in the modern magazine or newspaper is the advertising section. Often the illustrations in this section are lewd; sometimes the advertisements recommend, at least in a veiled way, the use of something opposed to the moral law. If the Catholic publisher of a newspaper or periodical is not

vigilant, he is likely to find in his columns an advertisement for a contraceptive or for a book on astrology, not to speak of a picture that is offensive to good taste or even positively obscene. Book reviews, too, must be watched carefully, else the publisher may find in the pages of his publication a tribute of unqualified praise for a book that is definitely irreligious or salacious.

Business Ethics

Like every Catholic in business or industry, the Catholic publisher must observe the norms of justice and charity proclaimed by the Catholic Church. He must pay his employees an adequate salary; he must allow them to unionize. The material used in his books, the binding and printing, etc., must be proportioned to the price he demands. It is embarrassing for Catholics to hear the charge that some Catholic publishers issue books that are poor in quality and workmanship, and yet cost as much as far better books from publishing establishments conducted by non-Catholics.

The general rules regarding competition with other firms must be observed by the Catholic publisher. He would do wrong if he would reduce the cost of his book to a price which smaller firms could not give, with the idea of putting them out of business. Other methods which we should not find in Catholic publishers are attempts to disparage the products of competitors, and that form of piracy which consists in seeking to win employees and writers from other publishers by tempting offers. We do not say that such methods are necessarily violations of justice, but they are not in conformity with the standards of Christian charity expected of those who profess the true faith, not only in their private lives but also in the pursuit of their business or industry.

Application to Non-Catholics

The fact that this article has emphasized the obligations of *Catholics* in the publishing business does not mean that the code of morality for members of the Catholic Church differs from that which binds persons of other religious beliefs. Non-Catholics are bound in the same manner and measure as Catholics by the laws of God, and it is with the laws of God that this article is primarily concerned. However, since non-Catholics are accustomed to disregard the interpretation of the Catholic Church in regard to many points of the divine law, a Catholic theologian cannot expect to influence non-Catholics to any great extent when he essays to expound the applications of the Church's teachings to a particular phase of business. But he can hope that Catholics will accept and put into practice doctrines which are commonly taught by Catholic

theologians, such as are the moral teachings concerning the duties of publishers proposed in this article.

Printers, Distributors, Librarians, etc.

Although this article is primarily devoted to the duties of those engaged in the actual work of publishing, it is well to note that there are also other persons who have a share in the work of preparing and distributing books, magazines, pamphlets, etc., and who consequently have grave moral responsibilities relative to the type of literature they help to make available to the public. Thus, the man who prints books that are morally objectionable is a material cooperator toward the sins that will be occasioned by this reading matter. The same is true of the salesman in a store that sells such books and of the librarian in a library that carries them on its shelves. In laying down the norms of morality for such persons we must make a distinction between the owner of an establishment and the employees. The owner of a printing plant is not permitted to accept the job of printing any form of forbidden literature. The owner of a bookstore is never allowed to keep in stock any definitely obscene books; other types of forbidden literature, such as attacks on religion, he may keep in stock for persons who have a right to read such works, but they may not be exposed for public sale. It is impossible to lay down any particular rules regarding the morality of the cooperation given by employees, since many circumstances must be considered in each particular case. The most important general norms are these: If the work of printing bad books or articles is required of the printer only occasionally, or if such books form only a small percentage of the books carried in the store or library, the printer, salesman or librarian could continue to hold his job, since the secure means of livelihood it affords would justify his material cooperation. But if such literature forms a large proportion of the matter he is supposed to print or to distribute, he must seek employment elsewhere, even though he thereby will suffer financial loss. Moreover, a salesman or librarian would never be allowed to recommend the reading of a book which is morally dangerous.

Minimum Morality Not All

Most of this article has been negative in character, pointing out the ways in which a Catholic publisher would commit sin. But if he observes these rules conscientiously, he will practice a high measure of virtue, and be quite different in his business conduct from most of those who are in the publishing work at the present day. Of course, the publisher who desires to manifest his Catholic principles in a positive way, will strive to take advan-

tage of the opportunities afforded him to disseminate truth. At times he may realize that a certain book will have limited sales value, but will produce much spiritual good in those who read it; but if he is a practical Catholic he will be influenced by the latter rather than the former consideration. A good Catholic can find in the publishing business an avocation that will help him to sanctify his own soul and the souls of many others, if he is faithful to the laws of God as promulgated by the Catholic Church. It would indeed be a blessed thing if all Catholics in the publishing business strove for this ideal.

VERY REV. FRANCIS J. CONNELL, C.S.S.R., S.T.D.
Professor of Moral Theology
Catholic University of America

The Dream

There was a man once who had a dream,
And in this dream it was decreed ineluctably
(And heaven and earth could not unravel it,
So dread and secret and true was this judgment)
That the Scientific Method was the Word—
And God was not—
That Spinoza, Santayana and John Dewey were real—
But God was not—
That the symphonies of Beethoven
And the master-canvasses of Michaelangelo were true—
But God was not—
That all these were verifiable:
Automobiles
Airplanes
Radar
Television
The Atomic Bomb—
But God was not—
That a mother's wild-beating heart of love
And a child's tears in the dark
And flowers trampled on the floors of churches
And a Man dying on the Cross
Were real—
But God was not—
And so he rose in the dream
And went forth
And hanged himself.

GABRIEL STATILE

The Facts of



To popularize the Christian message without reducing its potency is the task that the Catholic publisher must strive to fulfil. This places him in a position quite opposite to that of the secular publisher even though superficially they may appear to be in the same business. All of the secular techniques gleaned from experience with the "public" must be re-examined to determine their fittedness within an apostolic context. Apostolicity presupposes not only an end, but the means to the end. Just as Christian means would retard rather than further secular publishing, so also secular means will retard rather than aid Catholic publishing. Not every means that is morally permissible is apostolically expedient. Apart from our desire to gain the attention of as many people as we can, we have little in common with the secular publisher. To deny this is to fail to realize that secularism has a mystique, a method and a form all of a oneness. Our difference with them provokes skirmishes on these several fronts. Their attack on human minds is planned down to the last logistic detail. So must ours be.

As a means toward gaining an insight into "popularization" and the publishing methods that successfully woo the masses, let's take a look at the darling of the newsstand: *Life*. The Luce publications neatly funnel their message into the three social strata of society: *Life* is for the masses, *Time* for the classes, and *Fortune* for the amassers. *Life* is the most popular of the three. Its popularity is even greater than may be implied by its statistical circulation (4,500,000 weekly). The numerous readers who thumb through its salty pages while waiting for a hair-cut or medical treatment, and those who whisk through it in public and private libraries, and those who purchase issues in bulk from second-hand dealers probably outnumber actual subscribers. No one feels the need to explain or apologize for reading *Life*. Its acceptance is almost universal. It is neither highbrow nor lowbrow, Democrat or Republican, fish or fowl, but manages to maintain from week to week an unobtrusive tone of dogmatic liberalism which meshes smoothly with the cog of popular accent.

Here is popular adaptation at its slickest. Envy such success we may, but should we imitate the method? Are the means used expedient to the apostolate? Do the children of light have some-

thing to learn from the editors of *Life*? Perhaps. Let us concede that they may at least learn a negative lesson.

Corn, Beef and Cabbage

The two graphs below represent a breakdown of the material that appeared in a typical issue of *Life* (October 3, 1949). There are three categories: advertisements, pictures, and copy. The graph on the left which looks like a piece cut from Harry Lauder's kilt is, in fact, a breakdown by the page. Each square represents a page, reading from the cover picture, upper left, down to the rear cover ad, lower right. The black represents advertisements, the gray symbolizes pictures, and the white stands for copy.



Fig. 1



Fig. 2

The distribution is so cleverly arranged that you might not notice the preponderance of ads (as shown in figure two) when they are all grouped together. The space they occupy is something more than half the pages of the issue. Photographs and drawings occupy forty-four pages, and of copy you have a meagre twelve.

This format and distribution of material I like to refer to as the corn-beef-and-cabbage technique. The copy is the meat of any message. The sentence-and-paragraph form expresses ideas, imparts facts, and abstracts judgments. Lines of type continue to be the beef of any editorial message. The public (or so the publishers have concluded) cannot assimilate much meat. They lack the intellectual molars to chew ideas. The meat, therefore, must be surrounded by lots of well-mashed corn.

The photographs supply the corn. The appeal of the picture is to the eye and the imagination. The mind can remain inert. Reader cooperation requires no more than the turning of the page.

Then, last in the conscious concern of the reader and first in the highly-sensitized consciousness of the publisher, comes the cabbage, the revenue, the *raison d'être*—the advertisements.

Seen in this light it is fairly easy to recognize *Life* for what it is: an advertisers' brochure, illustrated with pictures to attract the *boi polloi*, and featuring a little beef to entice the actively literate. The message which *Life* exists to convey is not so much in the forty-four pages of pictures, nor the twelve pages of copy, but in the sixty-four pages of ads. It differs from other advertising brochures in only two ways: first, it is more elaborate; secondly, it costs *you* twenty cents for its elaborateness. The twenty cents you pay per copy (or less if you subscribe) helps to defray the expenses of publishing, printing and distribution, but the \$5,735,-545 that *Life* picked up from her advertisers during the first six months of 1949 constitutes the lucrative booty.

If you want to strain yourself to draw a parallel between *Life* magazine and a Catholic magazine, the most likely comparison would be this: *Life* wants to convert your latent cash into "buying" dollars, the Catholic magazine wants to convert your latent good will into supernatural virtue. Both of these motives assume ideological and mystical proportions. One must laud the happiness that lies in the possession of goods, and the other must laud the happiness that lies in the possession of God. The difference between these two ideologies has never been considered to be subtle. Out of these two ideologies two different cultures have emerged: Christendom, and modern secularism.

Each ideology prescribes its own trimmings to make it attractive. *Life* can use any corn or any beef that does not seriously run counter to its primary intention of increasing your desire for the stuff that thieves can steal and moths consume. This is a fairly easy thing to do. Gladiatorial worship helps to sell tickets to ball games, football fashions and razor blades. Fashion fetishes help to sell fashion fetishes. Scientific abracadabra help to sell can openers, aluminum houses, motor cars, and atom bombs (yes, you're buying them!). Gracious gluttony helps to sell silverware, dinner services, and foods. Cheesecake helps to sell *anything*. Consequently, whether any of the above appear in advertisements or in the editorial matter they both aid and abet the transfer of legal tender, and of such is the kingdom of mammon.

Integration of Editorial and Commercial

If you are still unconvinced that the ideological background to *Life* is not the popularization of mammon, here is another interesting experiment in which you might indulge. Notice the

way in which the advertising and editorial material overlap, approaching a kind of integration, unconsciously absorbed by the average reader. For example, in the issue selected as typical (October 3, 1949) there is a five-page spread glorifying Bob Hope and various other stellar personalities who appear on N.B.C. Except for a none-too-conspicuous "N.B.C. advertisement" printed on the corner of each page, you would scarcely be aware that this is an ad at all. You forget that N.B.C. has something to sell and that Bob Hope et al are merchandise. This is the perfect ad, blended into the editorial matter so smoothly that you hardly notice it.

Picture features in an issue might include write-ups of a football hero, description of a summer resort, undraped or meagerly-draped Hollywood starlets, a new design in aircraft or rockets, the fashion creations of some New York effeminate, etc. Let's not assume naively that these topics were chosen at random to delight the nice subscriber. What one of these persons, places or things (or his public relations man) did not take counsel with himself, saying, "A spread in *Life*! That's money in the bank!" Do not forget that rockets, fashion creators, summer resorts, football gladiators, and Hollywood starlets, are all merchandise, and the public is the customer.

The editors of *Life*, I am sure, would claim that their editorial message is not subordinate to their advertisers' message but that it is a case of mutual collaboration. I agree. The two have been living together so long it is nice to hear that they are decently married. The wedding is comparable to that made in a Catholic missionary magazine which features articles on the interior life. Even though such articles do not explicitly request vocations, prayers or money for the missions, it can be presumed that, were they to be effective, the increased spiritual insight would dispose the reader to give what he could to the missions. *Life's* editorial matter is devoted to the exterior life. We can presume that it will dispose readers to a love of this world and its goods, and that this love may become specific in the advertisements. When the reader is made hungry for gadgets, entertainment, and social prestige, portrayed so lushly in the photos, he is more than slightly disposed to buy a Nash, go to see "A Tugboat Named Metamorphosis," or to purchase an RCA television set.

A Catholic publisher might well envy such a clever method of baiting the hook. How splendid it would be if we could achieve the same editorial integration! But since our end is different, so should our means be different. You cannot appeal to souls with pig-fodder, any more than you can expect swine to snap

at pearls. Gladiatorial worship, fashion fetishes, scientific abracadabra, gracious gluttony, or cheesecake may lead people to store counters but they will not lead people to the altar rail. Holiness is attractive, and its attraction is universal, but it does not coincide in its appeal with the things that please the belly.

Here then is your parallel with the ideal Catholic magazine: the reduction of *all* matter to further *one* end. The end of *Life*, however, is ideologically opposed to the end of a Catholic publication. Within *Life* there is a planned consistency between the means to popularization and the means to sales. The publisher and the reader are of one mind; they both want the reader to desire and acquire.

The Question of Techniques

Once the ideological opposition is recognized, we can proceed to a more studied analysis of techniques. Here the divergence is less pronounced. We are bound to produce publications that resemble in some detail such secular publications as *Life*. The question is: How many of the techniques are suitable to the Christian message, and to what degree can they be used?

The editors of *Life* have the technique of popularization down to an art. What are the technical characteristics of their "approach"? Judiciously-chosen adjectives to describe the weekly fare would reveal the following inventory: superficial, diverse, faddist, bizaare, mystifying and risque (our wholly American printer scorns French accents—Editors' Note).

Let's consider each of these characteristics in turn and ask ourselves if the use of such techniques is consistent with Catholic publishing. Not, mind you, whether it is good or evil, but if it is the best and most expedient technique to accomplish our end.

The Superficial Photo

We can identify the superficiality of *Life* with its lavish use of the photograph. When the inventor of the camera scrutinized his first faded print, he saw in concrete form a thing which philosophers had for centuries referred to as a "phantasm." The phantasm is a thing seen by the eye *before* the intelligence passes a judgment upon it. The word "phantasm" is used in counter-distinction to an "idea." An idea is what a human mind *thinks* about the thing he sees. A phantasm is just what he sees and no more. The difference is between the superficial and the profound. A subject as portrayed in a drawing, painting or statue not only reveals the subject, but also what the artist thinks and feels about the subject. An opinion, a judgment, an affection is implicit in the work. Nothing that could be said about a thing could be more

superficial than a photograph of the thing. All it tells us about the thing is the light it reflects and the shadows it casts. It is the most cursory and irrational of notions.

The kind of knowledge that the photograph is capable of conveying can be aptly and precisely called "phantastic." The data it gives is fragmentary and is therefore of fragmentary value, but when it becomes the total extent of an inquiry then the judgments abstracted are bound to be equally if not more "fantastic."

The kind of mentality that has been weaned upon photographs whether "moving" in the theatre or static in *Life*, constitutes one of the worst pedagogic problems of our time. A peasant mind is likely to be docile in its ignorance but the photo-filled mind has a phantastic notion about so many things that it is blind to its own ignorance.

In order to live and eat a peasant has to have a fairly extensive knowledge of the things with which he is surrounded. To survive he must make continuous judgments about the weather, God, the agricultural cycle, his neighbors, the animals, the buildings, etc. Since the advent of the ubiquitous photograph and specialized work, human curiosity has drifted away from matters that require keen perception and skillful action and has turned toward superficial knowledge that evokes a superficial response. Ironically enough, it is with this equipment that the moderns must make decisions of far more reaching import than was ever asked of the peasant. The reins of the world are being placed in the hands of those who have no more than a shadow conception of reality.

The point to be remarked upon is that the kind of mentality that is needed for momentous decisions, whether they concern temporal or eternal choices, is the kind of mentality that merchants cannot touch. It is to the phantastic notion that the advertiser directs his appeal. *Life* does create (as it fawningly tells its advertisers) a consumer mentality. It fills the reader with notional pictures and emotional desires, asks no profound judgments or moral choices. These mental habits are the characteristics of a consumer and a slave, or (to become political) the ideal member of a capitalistic or totalitarian society.

It is of the very essence of capitalistic dynamics to preserve an atmosphere of amorality, isolating notions and emotions from the conscience so that they may become insatiable brats demanding purchasable delights. With Catholic dynamics it is contrariwise. Christianity and holiness need the cooperation of human minds disposed to make profound judgments. We cannot arouse virtue

with a notional or emotional appeal alone. We proceed to Heaven or Hell by a series of deliberate and thoughtful judgments based upon a profound understanding of God and creatures; profound, yet so simple that a child can grasp it; profound, because they come not from books but from the depths of God's love and the depths of our response.

The photo can and should be used as an apostolic instrument, but it will have to be continuously subordinated to the ideas which it means to illustrate. Otherwise religious images will become no more than superstitions, symbols whose significance has been lost.

Diversity

When reading *Life* you never know what to expect when turning from page to page. This undoubtedly adds to its popularity. This is the manner in which matter imitates the infinity of God. You are deceived into feeling that somewhere in the midst of this vast array of stuff there must be something that will completely fill you. No matter how long you search you cannot exhaust the possibilities of matter to take new, exotic and enticing forms. If your search continues, and your subscription doesn't expire, you may go on looking until doomsday and the Devil will have succeeded in his purpose. He will have driven you to distraction, distraction from God.

In his poem "Ecclesiastes," Chesterton says "there is one thing needful—everything." The Christian is appreciative of diversity because it expresses for him the inexhaustible potency of God. Yet we cannot permit experiences to pile up in the warehouse of our memories without assigning them to their proper places. The Catholic publisher can consider the use of a diversity of features to attract his readers as long as each thing is shown as part of an integral whole. You cannot hide an editorial direction behind a newsreel of passing fancies and expect the reader to grow in his perception of a unified pattern. The seed of spiritual conviction cannot take root in the midst of directionless curiosity. The Catholic publisher asks his reader to taste so that he may want to drink deeply. He cannot succumb to the temptation of providing literary grab-bags filled with goodies.

- Faddist

Although *Life* caters to neuroses, it is blissfully unaware of the one that is becoming universal. Fewer and fewer people care at all about Harvard boys eating goldfish or grownups chomping bubble gum. The fixation that is developing is a desperate yearning for stability. People have resolved to take but one more step and they want it to be a step that will not be retraced. Those who

fail to see this do not know the temper of the times. The eyes that dart from this thing to that are not the frivolous, curious eyes of the 'tween warş era, they are the eyes of persons about to make a last desperate choice.

More and more of these eyes are fastening themselves upon the two banners which are not the gay bunting of a moment's fancy or a temporary election. These are the banners of communism and Catholicism. There is something inexorable about these giants arrayed for combat. The battle is forcing its way into dark type on front pages. The secular press is being forced to consider as vital the things that Catholics are often loath to mention.

A Catholic publisher could bring no worse curse upon his efforts than to let it be mistaken as faddist, reactionary, or optional. We are aligned with the absolute, the eternal. We are not a party, a movement or a program, although we might use all three. We are not spectators, we are on the march, but being in it we are not being moved by it. We are moved by something above it that is immutable.

Bizarre

Life deals with caricature. Its pages reveal an inquiry into social psychopathy. It is less concerned about a man with a good head than a man with two heads. It is less concerned with getting to Heaven than with getting to the moon. It aspires not to the sublime but to the lunatic. On the surface it appears to be unconventional, but it is, in fact, ultra-conventional. It carries the conventional desire for bigness, speed, glamor, luxury and thrills to the ultimate in its selection of items. Were it truly unconventional it would dare to pose spiritual values in juxtaposition to conventional materialism. *Life* is bizarre, yet it is smug. Its editors may be iconoclasts but nothing is more conventional than iconoclasm. It would be unconventional to place a new icon where one has been destroyed. *Life* has none to offer.

The Catholic publisher might see in this popularizing technique of the bizarre a certain longing in men's hearts for the uninhibited unconventionality of sanctity. The life of such contemporary apostles as Peter Maurin might make for better reading than a profile of some prominent Catholic layman whose prominence is more bulky than benign. If more of our Catholic characters in fiction and biography would lose their heads rather than carefully part their hair in the middle, Christianity might come to be known as an intoxicant rather than a bromide. A faith that could move mountains would not only be edifying, it would also

be a mighty good show. There is drama and adventure in holiness that reduces the sensationalism of *Life* to the level of a sad-eyed side show. Saint Francis of Assisi had an audience, and it was not told when to applaud; when his act was done more than one person followed him into the wings.

Life Can Be Mystifying

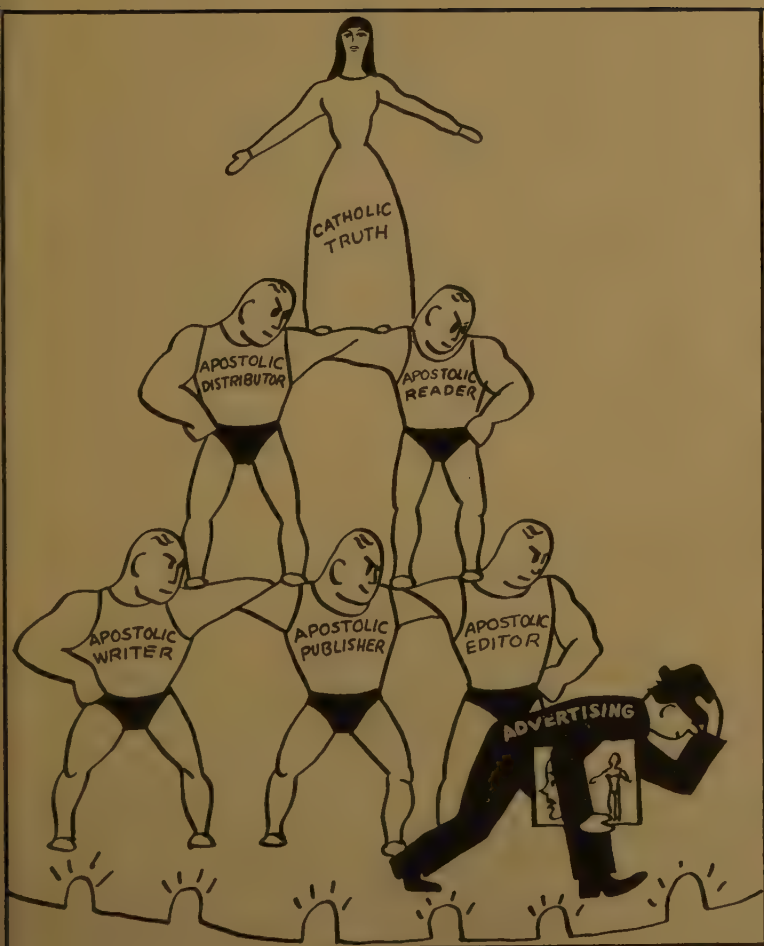
The editors of corn on the staff of *Life* have a unique ability to break down an intricate subject like heart disease or atomic fission into graphs and photographs so simple to grasp that the reader is fully convinced that he will never understand the subject. Most people would not care about the intricacies of science were it not for the educative influence of the picture magazines and the Sunday supplements. If they had been left in that medieval ignorance it is very unlikely that they could be persuaded to do such socially important things as contribute to the heart campaign. (It is beside the point to argue that there might not have been any need for a heart campaign until the advent of pictorial magazines and Sunday supplements.)

It is of the essence, however, if we are to explore "unlimited horizons" and secure "better things for better living through chemistry" that the populace become acquainted with the field of science. It is equally important that their knowledge be only of sufficient quantity to mystify, but not quite enough to clarify. Science could not continue to parade as a religion if the curtain before the holy of holies were to be rent. It would not further the cause of scientific progress for the average man to discover that a Dupont laboratory technician is no more capable of increasing human happiness than a medieval alchemist, or that atomic energy is not strong enough to lift men from the pit of despair. Remove the schmaltz from *Life's* portrayal of science and it is revealed for what it is: wet-nursing some undernourished tsetse flies or fingering a pile of gravel. The end may be quite admirable but it still continues to be something less sublime than mothering six children, and something unutterably less sublime than forgiving sins in a stuffy confessional.

Catholic publishers should not be so naive as to think they can attract people to the faith or help them grow in it by adding more "theatre" to the already overgrown scientific myth. The rational sciences should be our concern and we need scientists within the field to make an integration. We don't need any more popular nonsense about "Science the Redeemer," or "Look how the scientist controls life." We must be sufficiently astute to see that the human mind, however admirable, is not an object of worship.



Let's change



he act!

Let's put away the incense and give the scientist his due. Sometimes he comes in handy. It is a nice way to save your soul. But it is no more magical and slightly less useful as a social vocation than plumbing.

What's Nude?

Life has its regular ten per cent of spice as it dresses up pool-room vulgarity in the slick trappings of the country-club locker room. There is, I think, something more significant in the use of cheesecake than merely to point out that it is naughty and that no nice Catholic publisher would use it. Meditate briefly on a few facts, edifying and otherwise. The prevalence of semi-nudes in the pages of *Life* is not due immediately to the disreputable sin of lust but to the respectable virtue of putting money first. The pin-up girl is not a thing of uncontrolled passion but of deliberate greed. It may and does symbolize the prostitution of womanhood to male abuse but within the context of our thesis it is a symbol of the prostitution of Truth to deceit. In place of Truth, an heroic virile figure with unsheathed sword, we find a Samson in chains attended by a mincing flirt.

The creature woman, whom God chooses to endow with glory surpassing that of all other creatures so that she may be at home in the company of the Trinity, is the same creature merchants use to sell their wares. Neither virgin nor mother, fruitless and sterile, barren of womb and barren of dignity, the mistress of mammon is an apt symbol for secular publishing.

The Beef

I would hazard the guess that there are two reasons why an occasionally good piece of copy gets into *Life*. The first is that a slice of editorial conscience yet remains unhardened, and, secondly, that the circulation department has seen the wisdom of having at least one "educational" feature in every side show; it affords respectable people the chance to glimpse the hula hula girls, while providing them with a respectable excuse for being on the premises.

Christian Popularization

We have lost nothing in examining secular techniques and gained immensely, if through elimination we have arrived at some positive answers.

There is something offensive in the idea of "popularizing" Christianity. It is not offensive in the sense that we will cheapen Christianity by giving it to the masses. It is offensive in the implication that persons of body and soul can be lumped together as a mass and be given Christianity as though it were in bags like popcorn. The thing most striking about the popular magazines

their utter contempt for their readers. We are told to our faces that we are fools and because we are fools we will read their drivel and buy their products. As Bernard Shaw pointed out, beside the omnipotence of editors and public critics the Pope's claim to infallibility is a groveling in the dust.

No one will ever *hand down* Christianity. It can only be *shared*. The persons to whom we address ourselves are no less than brothers, and the brotherhood must be their idea—not ours—if we are to accompany them to Christ. That man is your brother with whom you share the same temporal destiny. Your callouses and his are in the same places. You live beside him and are buried beside him, and you are glad to be there.

How, then, does the Christian message become popular? If there is a man who works for a small salary, rents an apartment and raises children, and if that man is charitable where there is hate, courageous where there is fear, hopeful where there is despair, then there are millions of people who are intensely interested in that man. They are interested because he is happy and they are not. He is secure, yet he has no more than they. If such a man can bear witness to the faith that makes him great, you have popular, dynamic, Catholic literature.

Catholic writing is a man talking to himself. If he has plumbed the depths of his being and found God there, then he has reached the heart of humanity. These are the writers that must be found, for only they can reach the people. They do not reach the people by going out to them, but by going inward and finding Man, and the Man, through grace, is a God-Man. Such men are at home among strangers because they know man in his essence and have little care for accidental differences.

But then you may say, "Being a saint does not make you a writer," or "All men, though they may be one species, do not share the same experiences or speak the same language." That is true, and that is why Catholic publishers cannot force their circulation beyond a normal audience without reducing it to ineffectual nonsense. Advertising is what makes mass circulation possible, along with using such methods as sending young girls into the docks to seduce subscriptions (as I have seen in Boston) or sending invalid veterans around to blackmail you into subscribing (as I have seen in New York). That is not a natural growth.

Instead of seeking mass circulation, the publisher should encourage those writers who appeal to the spiritual elite in their own milieu. If you can reach that elite, whether it be among

family people, workers, students, engineers, soldiers, farmers (and the more specialized the group the more intensive your message can be), then that elite will lead their brothers. To do other than this is to furnish immature souls with inadequate equipment.

The strength of the good Catholic writer is that he has wedded his faith with his life. He does not deal in platitudes or clichés no matter how pious, but speaks familiarly of the spirit and matter of which his day is composed. He sees no disorder outside of himself that does not correspond with a tendency to disorder within his own nature. He understands the plan of life and the bricks of which it is composed. He is a whole man because he is holy. All of these things attract readers. Anything less than this—clever words, story telling, erudition, poetic genius—will gain only a transient audience that goes away empty.

It is with such material that Catholic publishers must be prepared to deal. Provide such writers with suitable formats. Enlist the aid of apostolic distributors. Keep the costs down to a minimum. Pray to the Holy Ghost, and the message will get to the people.

ED. WILLOCK

Treacherous Teachers

Satan, busy, going, coming,
Keeping dirty business humming,
Doubtless has a mocking deference,
Plans post-mortem red-hot preference
For his dupes who pose as highbrows,
Raising even his wise eyebrows
With the vicious and sophistic
Bunk and pseudo-scientific
Junk they gush with comic unction,
Sharing minds that fail to function.
Satan's burden thus is lightened,
While his gleeful grip is tightened
On these glib prevaricators,
Fatuuous, smug demonstrators
Of confounded and confusing
Cults that Satan finds amusing
And, with eye to the hereafter,
Shakes his ugly guts in laughter,
When he passes and he classes
These sophisticated asses!

JAMES ST. GEORGE LYNCH

Book Barrows



Getting a baked cake into family mouths is never a problem, but reaching minds with printed truth poses many. People are hungry for truth but too full of this-worldly frosting to know it. They are dead to the value of a lived Gospel and to the contact that can be made with supernatural reality through apostolic writings. They do not know that peace, hope, love wait for them in the message that Christ came to

the world to live. They are unaware that whole Christian life is for them and that they are being addressed personally about it in the writings of the lay apostolate. If they would only read and build from the principles they discover, they would find their neurotic minds untwisted and the tangle of their lives rewoven.

But they cannot be reached by the usual secular ways of circulation. Methods such as full-scale advertising and newsstand display don't work because they don't give the potential reader a look at the inside of the publication. They show the cover or make an appeal to interest in material things. But a surface appeal cannot impress the casual observer with the importance of serious contents. If *Today* and *Esquire* are sitting next to each other on a newsstand, most people will buy *Esquire* because it's cheaper by the pound and much more comfortable. Besides, what can *Today* do on a newsstand? It certainly cannot infiltrate *Esquire* by sitting next to it. True, it can sit there as a witness to truth but, in one sense at least, it would be seconding *Esquire's* motions by participating in its business life.

Most apostolic periodicals get initial circulation from people who share their ideas and apostolicity. Subscriptions increase as the Word is spread by individuals. But new ways have to be discovered that will encourage men to find out what they're missing. One of these techniques is the Book Barrow.

A Book Barrow is a cart on wheels that is filled with literature. It's like an ambulating library, the difference being that it

sells instead of lends. Via the Book Barrow, literature can come to the reader without an invitation. It meets him at the curb as he waits for a green light. He can easily be made to feel free to browse and thumb through anything in sight. His curiosity is a big help.

The British Isles were the testing ground for the first Barrows. Catholic groups there have used them for many years. In New York this summer the idea was tried again. Success? That depends on the definition of "success." It did sell a few dollars worth of ten-cent pamphlets, papers and magazines daily. And as one spectator with an accusing finger put it, "Why you're bringing the Catholic Church right down into the gutter!" That was the general idea.

Integrity called a meeting for representatives of New York Catholic Action groups who would be interested in testing the idea. They built the first Barrow and planted it in Greenwich Village. It was made like a big wooden box and mounted on wheels. A collapsible lid bore a large image of the Holy Spirit in bronze circled with the words in raised letters, "To restore all things in Christ." The Barrow was made narrow enough to go through a regular doorway, short enough to park between a corner and a fire plug, but high enough and red enough not to escape notice. If it had a table of contents, it would be catalogued like this: Encyclicals—at least ten of them; pamphlets and books—topics such as secularism, communism, Christian family life, social justice; newspapers—*The Catholic Interracialist*, *The Catholic Worker*; magazines—*Integrity*, *Today*, *Vivant*, *Blackfriars*, *The (English) Grail*. There would be a blank place on the table of contents for the new printed expressions of apostolate that the existence of Book Barrows as a system of distribution could hasten into being.

The Village was chosen for the first site because there people think—off key, but they think. And because they don't run from new things. There was no legal redtape to contend with since New York has no license to cover all the implications of a Barrow: non-profit, religious, literature on a movable vehicle. (The material was religious, but concerned with social principles instead of apologetics or devotions.)

At night the Barrow was stored in the basement of the New York University Newman Club Chapel. In the daytime it was wheeled out and parked on any corner near Washington Square that wasn't occupied by a car. Who did the wheeling and parking? Volunteers from the various New York movements and

two full-time workers who lived and ate courtesy of *Integrity*. No previous experience was necessary for the job. In fact, it was impossible since this is a new thing. Very few essential qualifications can be listed. One is sturdy and patient feet, others are a desire for the apostolate, charity that reaches to those who arrive at the spot, an interest and sympathy in human problems. The perfect person for a Book Barrow (he only happens along once in a hundred years) would have the ability to translate Christian principles into the language men speak.

The job doesn't require the third college degree, techniques of apologetics, or the Catholic Encyclopedia learned by heart. The work is distributing literature, not acting as an authority on the whole theological and historical mind of the Church. The emphasis was always on the literature but many customers were interested also in conversation. There were questions to be answered and attacks on the Church to be dealt with. But there were no arguments at the Barrow because the idea was not to defend or insult—just quietly to move.

It was soon learned that most of the people who stopped and wanted to argue about philosophy or the historical Church could quote the *Summa* as accurately as a theologian, and history like an expert. They were not impressed by the same sentences they had heard before. In their undirected intellectualism they could take either side of an argument. You have to try to break into their whirling mental vacuum and thus bring them at least a little closer to reality. They have heard truth stated before, but they miss seeing it as truth and its relation to them. They need new translations without terms and with modern analogies in order to understand. They have stock accusations—Franco, the Inquisition, Church Property, Indulgences, Church and State, Evolution. But the stock response has no effect. The answer, rather, has to be given from faith, from a knowledge of Christian living now.

Many people stopped at the Barrow out of curiosity. When they paused they were often handed a throw-away leaflet explaining "Why the Book Barrow?" This was a sort of "Hello." Since the site was near the Bowery and men in the Square are accustomed to carrying a flask in their pocket, it was sometimes hard to distinguish an interested pause from a stagger. It was important, too, not to distract anyone or embarrass him by noticing him too quickly. Most of the time the workers at the Barrow were busy themselves reading or writing so as not to scare people off.

The calm, quiet "everything's normal" technique was used instead of the noisy "Get your *Catholic Worker*—one penny!" that would correspond closely to "Are you saved?" or "Down with free enterprise!" Communists tried heckling and arguing one day. But any type of mob was not encouraged. There are ways of edging argufiers away from a Barrow, upstaging them, focusing attention on the literature at hand. Sometimes a question was needed. "Now, are you interested in this literature we have or not? If you really have a point to argue about, let's cross the street where we won't disturb anyone but the pigeons."

It was important to create an atmosphere where the outside of the magazines at least tempted people to look inside. There were many bookstores in the area where people felt they had an invitation to browse. The same feeling had to be established at the Barrow. The literature was arranged attractively but informally. There were a few pieces that could be taken away free. If anyone showed a real interest in a certain periodical, he could stand and read it all day, finally buy it, tear it up, or just forget about it. No one's hand was in his pocket. If he had no money, he could still have the literature.

Obviously there were some unfavorable reactions. Many people thought the Barrow was sponsored by communists. The communists knew it wasn't. Both of these groups reacted in much the same way as the sweet little old lady with a big pocketbook who took one look at the throw-away leaflet, ripped it across twice and threw it at the Barrow. She went away muttering about "damn Catholics." Still, the second time she got a leaflet or maybe the fiftieth, she might be more used to the idea and her prejudice might change to a tolerance and then to acceptance. The formula is not guaranteed but it could pave the way for grace.

One man came up and asked for a copy of the book by Barrow. A crippled lady who was living with a man out of wedlock said the Barrow made her feel "queasy." She was once a Catholic. Most people who stopped had never known before that the Church had any interest in matters of a social nature or that there was any Catholic writing on the subject.

In July a second Barrow was built and located near Columbia University. The first customers were people who had seen the one in the Village. They were seeing something familiar and they reacted favorably. This is a positive indication that many Barrows could create an acceptance of this method of distribution.

What has been done in New York is only a start. Barrows are being built now by groups in Kansas City and Milwaukee.

Why not more? Why not a whole network to get the written word to its destination—people's minds? It could be a new part of the apostolate with a great opportunity for unifying existing movements. Barrows could be set up locally by independent groups. Volunteers could do much of the work, but at least one full-time worker could get his support from an area where there were several Barrows. A central office of supply could coordinate their efforts, give advice to new groups, provide a common warehouse where material could be obtained, keep all Barrows supplied with throw-away leaflets and free literature.

So far we don't know of anyone who is planning to set up this structure. It seems to be needed now.

GERALDINE CARRIGAN



The Apostolic Bookstore

Our times are seeing the beginning of a great spiritual awakening. All over the country one can feel the movement swelling almost daily. All over the country people who see a need are answering it and new apostolates grow up almost spontaneously.

One manifestation of this new apostolic life is the small libraries, bookstores, educational and cultural centers that have mushroomed everywhere. There is St. Catherine's in Green Bay, Wisconsin; St. Benet's in Chicago; the new Cardijn Center in Milwaukee; Designs for Christian Living in Kansas City; St. Gregory's in Aurora, Illinois; Aquinas Book Shop in South Bend, Indiana; there are similar stores in Pittsburgh, in Albuquerque, in St. Cloud, Minnesota, in Seattle, Brooklyn, Washington, D.C. One cannot begin to name them all, and there are many more still in embryo.

This writer can write first-hand only of the St. Gregory Library and Book Shop in Aurora, but one may suppose that most of these bookstores, while they differ of course, have similar histories and purposes and receive similar criticisms.

History of a Bookshop

Officially, there were five of us who started the St. Gregory Book Shop a little over a year ago, although actually dozens of people made the idea a reality.

Aurora is a town of about 50,000 people, perhaps one-third Catholic. We saw the need for a Catholic center in Aurora: a center which would help the graduates of Madonna, our Catholic girls' high school, and Marmion, our Catholic boys' high school, find a means to carry over what they had learned in school into their daily lives (most were coming out full of zeal and enthusiasm, meeting a blank wall of secularism and succumbing in about six months or a year either to mediocrity or near-despair); a center where the vast majority of Aurora Catholics who had not received the education that such graduates had enjoyed, could supplement the education they got from the Sunday pulpit and sporadic Catholic reading; a center where perhaps non-Catholics would discover through books, art and lectures some of the truth and strength and beauty of Catholicism.

Having no funds of our own, we tramped the streets begging money from local merchants, rented a \$62-dollars-a-month, second-floor room at 75 South Broadway in the downtown district, ordered stock, and rounded up recruits to scrub, paint, decorate,

build shelves. Furniture, paint, a rental library of 1,300 books were all donated. Circulars and advertising went out, we got the blessing of the clergy, opening day rolled around bringing several hundred people, and the St. Gregory Book Shop was an official part of Aurora. Sceptics sat back to wait for the enterprise to fail. They are still waiting.

The Original Idea

St. Gregory's is a non-profit organization. One of the members works full time on a small-salary basis, since we are open for regular business hours each weekday.

We started the shop chiefly with the idea of making good things available to the people in our town. We handle the art products of Cladek, Kacmarcik, Deutsch, von Drage, Sister Thomasita, Sister Mary of the Compassion and other well-known artists, along with the work of young artists eager to find a market for their work. We demand only that the work be honest, artistically good, a sincere expression of the artist's convictions—and somewhere within reach of the average pocketbook.

We handle religious goods without the usual jewelry-store price tags, short breviaries, pamphlets, missals by the dozens. Above all, we sell only catholic books, which is not the same as saying that we sell only Catholic books. (Some books labeled "Catholic" are probably more insidious than openly dangerous books because of their religious shellac coating a shabby or decadent spirituality.)

We would prefer to sell only books that shout the truth, books that are strong, virile, beautiful, living, books that sing the glory of God aloud, the books of men like Newman, Belloc, Chesterton, Bloy, Bernanos, Mauriac, Boylan, LaGrange and numerous others.

But unfortunately too many would choke outright on such a diet, and we must build up to it slowly. So some of our books speak, as T. S. Eliot says, "not with a bang but a whimper." That is not ideal, but it gives us a standard—a book must at least whimper God's glory—which rules out many best sellers, inane and immoral books, sentimental and pietistic "Catholic" books and, at worst, allows us to handle the middlebrow, decent-and-fairly-good-but-not-great selections of many Catholic book clubs, with a warning to the customer: "This book is really not very good artistically, but it points up well the fact that God works all things to the advantage of those who love Him—which, by the way, is also the theme of *The Satin Slipper*, a deeper book by Paul Claudel which you might like to read sometime." That way the

seed is being planted and the customer not yet able to take Claude does not go away empty-handed.

Our rental library follows the same pattern and includes sections on philosophy, theology, liturgy, social thought, Mariology, along with fiction, biography, poetry, drama and the like.

Twofold Function

If we had not known it before, the first two weeks of business would have proved to us that the function of the St. Gregory Book Shop must be a double one. Our job was not only to make good things available, but to educate our customers to appreciate good things. Many were unable to distinguish between the shoddy and the well-made, between a good book and a mediocre one and a bad one. Standards of judgment were often topsy-turvy; few had a right hierarchy of values; few thought within a specifically Christian framework.

It did not take long to realize that the standards by which people chose their art and literature were usually the standards by which they lived their lives, too. Often (not always) people's lives were the same strange mixture of confusion, bursts of piety, and a hellishly dull or disordered existence peppered with glimpses into a pink-sugar heaven that they demanded in their statues and books.

Sometimes, however, such was not the case and it was a blessing when we finally realized that. It seems that so often people who know and love good art and literature and who have built up a righteous hatred of sickly sentimentalism, think that those who love such trash must possess a spirituality of the same caliber. Such people must learn to tread carefully, learn the truth of E. I. Watkin's statement:*

We must remember that a sentimental envelope may cover a profoundly genuine and utterly unsentimental interior religion. In fact, when the Catholic religion is earnestly held and seriously practised, this is and must be the case. In a sentimental environment even sanctity may wear a sentimental dress. The sentimentalism of the Little Flower and the sugary verses she composed are the unpleasing garment covering a spirit of sublime and austere heroism, whose little way is the heroic way trodden and taught by her master, Saint John of the Cross. . . .

* Watkin, E. I., *The Catholic Centre*, Sheed & Ward.

Here it is also important to bear in mind . . . that grace works from within outwards. It affects the surface last, whether the surface of the individual life or the Catholic society. It will, therefore, reform last of all the outward expression of piety, whether public or private. Here *reform must be expected from external means* (italics mine), from aesthetic, intellectual and, above all, theological education rather than from interior holiness. On the other hand, these latter agencies can reform only the external expression and intellectual understanding of religion. They cannot produce holiness.

And whereas holiness is essential if souls are to be united with God—which is the substance and end of religion—a suitable expression and even a satisfactory intellectual understanding of religion, *though extremely important*, are secondary. Not they, but holiness, is the one thing absolutely necessary. Therefore, though all religious sentimentalism even of devotional expression is deplorable, the only sentimentalism that is spiritually evil is the substitute of sentiment for good will, the covering of inner emptiness by a sentimental veil.

Education for the Masses

Thus, we found in Watkin wisdom to live by. *We did not find an excuse to stock our store with the products of Barclay Street or with books like The Miracle of the Bells.* We found instead the need for some kind of bridge (decent, middlebrow books) through which we could direct people not ready for the plunge into the "bang books." We found the necessity for understanding and patience and intelligent direction. And, above all, we knew at last that the reason why bookshops like our own must exist, was that "reform must be expected from external means, from aesthetic, intellectual and, above all, theological education." That was our job.

For that reason, we have had a number of lecturers during the past year, and many more are on the agenda—people like Dorothy Day, Father Leo R. Ward, Sister Madeleva, Edward Marciniak.

There have been regular weekly study clubs—on Leading a Whole Life, on the Catholic Literary Revival, on Maturity and Christian Living, on Cardinal Suhard's *Growth or Decline?* People came in dribbles and attendance was extremely irregular, due in part to the fact that we had to conduct all but one of the study clubs ourselves because no one else was available (often it was

a case of the blind leading the blind), due in part to the fact that people don't particularly want to be educated and would rather play Canasta in the evening unless they've tasted a bite or two of real intellectual meat.

Recently all but one of the study clubs gave way to the inauguration of a night school for adults with a small tuition fee and an instructor from Chicago, who teaches a course in "Christian Social Reform." This is proving much more successful, and gradually the night school will work up to the point where there will be several classes to choose from each semester. (Study clubs, night school and all meetings, by the way, conclude with the chanting of Compline for all who are interested. It has caught on extremely well.)

Plans are also in progress for evening convert classes, conducted by a local priest.

Direction for Apostles

Finally, and perhaps most important, we become more and more aware that we must find a still more basic answer to fill the needs of the ever-increasing crop of Catholic high school graduates. Study clubs, lectures, night classes, convert classes fill well the needs of our adult clientele or even of the graduates of a few years ago.

Such projects help the new graduates, too, of course, but they are simply embellishments on a building that has already been built. The problem with them is not so much *education*, but *direction*. Each year they come from high school more mature, more integrated, more thoroughly Christian in mind. But they have an increasingly difficult time in the world, too. They see too easily through the veneer of secular jobs to find peace and happiness there. They fight nobly but without help or encouragement, and the temptation to despair or to stop bucking the crowd and be like everybody else frequently becomes too much for them. And yet there are not many other jobs open to them.

The problem, then, seems to be either (preferably) to direct them into specifically apostolic jobs or at least to give them constant direction, encouragement and training so that they become true leaven in the other jobs that are open to them or until they grow into other vocations. For that reason, we have been trying to work out a plan, somewhat along the lines of the vocational guidance course described in the October issue of INTEGRITY, so that they can be steered just as they come from high school, hot with enthusiasm, into a useful and rewarding vocation. The school can give that direction to a certain extent, but the need

for it, and the realization of the need for it, does not usually make itself felt until after they have been away from school for a few months.

Common Criticisms

The above are some of the reasons why we think shops like St. Gregory's exist—to educate, to direct, to act as agents between the Christian and the artists and publishers who have the integrity and courage of their convictions.

There have been many criticisms, naturally, some of them more than a little discouraging. It is discouraging to find people shying away because we are not "successful" as the world judges. No glitter, no gloss, no shiny store front, no monthly "sales" made possible because of a ridiculously high original markup. Our store is bright, cheerful, comfortable, clean but it does not look like a Fifth Avenue salon.

It is astounding to be criticised because we are non-profit. We are told that makes us sound "like the YMCA instead of a thriving business"—which, incidentally, we haven't the slightest desire to be; we are an apostolate, not a business. We make a profit, of course, but it is used for overhead and we do not take any profit for ourselves. For that reason, it is not a business geared to profit in any way.

But the most frequent criticism of all—and the one which is hardest to answer—is the one that says we shouldn't be off all by ourselves up there, but down in the marketplace; which means that we should have gone begging for a wee corner in the one bookshop that already exists in Aurora.

That shop, the only other one in the town, is run by a Catholic; it is a business and it exists for profit, a fact to which we haven't the slightest objection, even though we didn't want to get in on the act. Because it is a business existing for profit (although there may be, and probably are, other motives) our Catholic friend sells an odd conglomeration of books. There are a few very good ones, including the Bible; the vast majority are extremely mediocre; there are some to which we violently object.

It is very difficult to explain all this without maligning our Catholic friend, who has been extremely kind and helpful, who has the best will in the world and who, in her private life, is a very good Catholic, no doubt much holier than we are.

We do not accuse her of having a business-is-business mentality, willing to sell any book to make a few cents. She may even be exercising quite a bit of control in the books she selects for

public consumption, although the customers seem to get pretty much what they want. However, our friend, though it may be no fault of her own, obviously has a very mixed-up sense of values. She cannot judge when and why a book is completely mediocre; she does not see the harm in selling a questionable best seller or a book like *Forever Amber* to the type of customer who would probably have gotten it elsewhere anyway. (People are always very alarmed when we say this, because they are used to talking in terms of personalities rather than ideas and think that any criticism of our friend's business ethics is an explicit criticism of her, which is not the case.)

The "Right Alongside" Argument

At any rate, we are frequently told that we should have collaborated with our friend and offered to run a Catholic section in her bookstore. When we bring up the above objections, we are told to just think how much more good we would be doing if we had our Catholic books *right alongside* her secular ones, and with both of us making a profit on all of them.

We can only try to explain that even if we felt that ends justify means (eventually, if being right alongside were accomplishing any good, our section would no doubt have nosed the rest of the store right out of existence by having fed on the profits from books we thought were evil) we could not justify the perpetuation of the disordered values which such a setup encourages.

We could only say that one of the troubles with people right now is the fact that they see, in every library and bookstore, good books and medium books and bad books all right alongside one another until they are no longer able to decide which is which even after reading them. And at best they label a book bad if it is in any way explicit about sex—which means that they would pick up *Kristin Lavransdatter*, *The Brothers Karamozov* or *The Power and the Glory* and think that they have read an evil book, when in reality they have read some of the greatest of Catholic fiction, fiction that treats sin as sin, sees its ugliness and the beauty of loving God instead.

We could only point out that we want to do more than just get good books in people's hands; we want to teach them to appreciate and evaluate them and live their lives accordingly; we want them to catch through literature a glimpse of what is the breadth and length and height and depth of Christianity and how it affects them personally, in their relation to their brother, in their relation to God.

In the Marketplace

And, above all, we could point out that we have not run away from the marketplace; we are right in the midst of it just as much as our friend. But we are there in a different capacity. We run an *apostolic* bookstore because we do not think that a bit of Christianity sprinkled over a secular environment is enough to whet anyone's appetite.

We think that in the long run St. Gregory's greatest appeal lies in the fact that, like the Church and as a part of the Church, it is explicitly and admittedly trying to bring Christianity to the many, many people who in our time are beginning to realize that they are hungry for it and need it desperately.

We must go to them, yes, we must point the way. But in the final analysis they will come to us of their own accord because they are hungry to *live*, not in dribbles any more but fully and deeply, the life of Christ. And because we are an apostolic bookstore we will have at hand one means whereby they can come to know better, love more, serve and glorify more fully the God made present to them each morning on the Altars of their parish churches.

LOIS SCHUMACHER

The Morning Star

A CHRISTIAN MANIFESTATION

THE MORNING STAR will be a daily newspaper (Tuesday through Saturday) published by lay Catholics as a medium for the exercise of Christian judgments on the affairs of the world.

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BOOK REVIEWS

Holy, Yea, But Impudent

REPROACHFULLY YOURS

By Lucile Hasley
Sheed & Ward, \$2.25

Feeling blue? Things pretty lousy all over? Smoke from industrialism getting in your eyes? Then you had better read Lucile Hasley's *Reproachfully Yours*.

Mrs. Hasley is the wife of a Notre Dame professor and the mother of three children. If you are wondering (Mrs. Hasley has trouble with such people) how she has the time to write, the answer is that she doesn't. But somehow, she has managed to profit from a series of thirty-second lulls around the house by jotting down observations on becoming a Catholic, on being one, on being a married one, and taking seriously the obligation of going and teaching all friends, neighbors and relatives. She has a high time doing so also!

Frequently, events conspire to turn the apostolic tables on her. Take the time she inadvertently handed a copy of that brash, young publication, name of INTEGRITY, to a prospective convert. Rigor mortis set in almost immediately. (It just goes to show that they don't turn out the kind of prospective convert that they used to when I was a boy.) But she was lucky her friend didn't come across one of those ads for a Catholic weather chapel in which a statue of the Sacred Heart comes out on sunny days while Saint Barbara apparently doesn't know enough to come in out of the rain.

The article "The Alien Corn" should be taken to heart by all who have been Catholics since the cradle. The rejoicing which they tell me goes on among the elect in Heaven at the reception of a soul into the Church is barely manifested among their counterparts here on earth with the exception of the priest giving instructions. There may not be so much rejoicing in Heaven at Methodists becoming Baptists but to be with the latter on such an occasion you would be given to think so. On the natural level "coming into the Church" can be as exciting as coming into the Greyhound Bus Terminal in Pittsburgh at 2:00 A.M. Perhaps some one will start a group called Converts Anonymous (or even Convert Pusillanimous). Some of the young sprouts are being trampled underfoot Sundays by people rushing past them to make the church door before the priest finishes the last Gospel.

A word about the famous (by now) "Here We Go Round the Mulberry Bush." It's about the lay apostolate. There are terrible, terrible things going on with this collection of two-headed characters—at one another's throats from one liturgical cycle to another, character assassination, in-fighting during folk-dancing sessions (a folk dance couldn't lure me out of a burning building), and a host of items such as a lack of charity and absence of deep spirituality. But even when you come out of the Catholic Worker House of Hospitality spitting teeth because you don't agree with Bob Ludlow on pacificism you can't deny that he believes in feeding the poor, or even the worst kind of militarist. Nor is it impossible to find someone from INTEGRITY lighting a candle for a Christophers to keep him from cursing the darkness. The answer to the whole problem, she says, is "namely, the imitation of Christ." Yeah!

If Mrs. Hasley moves around from the kitchen sink to the attic room with the same verve with which she writes (and there is every reason to believe she does) that professor from Notre Dame has need for an oculus in order to count his blessings.

JOHN MURPHY

Greying Eminence

THE COMMONWEAL READER
Edited by Edward S. Skillin
Harper, \$3.50

When I was a sophomore at English High in Boston my two favorite magazines were *Commonweal* and *Popular Mechanics*. In

all other respects I was regarded as quite normal. It would be too much of a strain to abstract anything biographically significant from this choice of literature. I merely mention it to show that I made contact with *Commonweal* early in mine, and a bit earlier than midway in its career.

At that time most of my friends doubted that I actually read it. As a matter of fact, I didn't. It would be more accurate to say that I "translated" it. My mother (who used to get it for me, God knows where—later on, I used to pick it up myself at the newsstand in South Station) was somewhat worried that I would strain a mental ligament. When asking her opinion in a particularly subtle point she would say, "I should think you'd have more to bother your head about."

There was something enticing about the severe black and white pages that was like eating pistachio nuts. You had to crack a number of dry, erudite shells before you could get even a nibble of something that tasted good. The thing that got me (it would seem now) was my first taste from the cool spring of Catholic intellectual tradition. Stated baldly, in that way, it doesn't sound as adventurous as it was to me then. But at that time I was in a desert and was willing to scratch for it.

My gratitude became excessive in 1938, at the time of the Catholic Worker revolution, when *Commonweal's* cover began to sprout the names of Dorothy Day and company. I had learned to like the sonorous prose of Michael Williams who, in the tradition of Orestes Brownson, rushed to every fire with the bombastic efficiency of a horse-drawn fire engine, and just as decoratively. My taste, however, changed from books to situations, and I now wanted the phrases cut thin as stillettos or blunt as hammers. Every erudite detour filled me with impatience. Belles-lettres held no enchantment and there was less Ah about *Lycidas* than blah. I came to prefer the dry-boned eloquence of Eric Gill and Peter Maurin. It was in that direction that *Commonweal* veered, but only for a short time (it seemed to me).

Since that time, in the reign of Skillin and Burnham, one never knew from issue to issue whether *Commonweal* would serve bread or a stone (even though a scholarly jewel). Paulding's prose was pleasant in its stream of consciousness but it was as likely to lead upstream as down. Its political observations were, and continue to be, the best to be had, mainly due to the conscientious hard work of its contributors and its amazing ability to distinguish between several shades of grey.

My affection and continued loyalty to the editors is due less to benevolence than to their perseverance from year to year in putting out a weekly that is more on guard than its scholarly slouch would lead you to suppose. This is their twenty-fifth anniversary and I say that they *should* live so

long—and much longer. If you purchase this book, you will acquire some fine selections from *Commonweal's* past. If you subscribe, you will help keep alive a vital and unique contributor to the good fight.

ED WILLOCK

Birds-eye View of the Church

A POPULAR HISTORY OF THE CATHOLIC CHURCH

By Philip Hughes
Macmillan, \$3.50

Father Hughes has here made an unusually successful and dramatic attempt to condense in one short volume of less than 300 pages, 1900 years of Catholic

history. This book cannot be lightly or quickly read. It is a book to read more than once and then use for ready reference.

Commencing with primitive Catholicism from the time of Saint Peter to the conversion of Constantine and the Edict of Milan (312) the Church under imperial protection marks the beginning of the relation of Church and State. This relationship, early Roman, medieval and modern, is treated in a masterful and scholarly manner, and the skill of the author is shown in the handling of this subject in the history of many centuries and many movements affecting the solidarity of the Church.

In colorful sequence the author recounts the major events in the nineteen centuries of Church history. Though condensed, little if anything is left out. The precise and learned manner of presentation and documentation is supplemented with chronological tables showing the names and period of reign of all Popes from Saint Peter to Pius XII. The story of the recent Popes, Leo XIII to Pius XII, is given in greater detail with the beginning of the new age in the Church's history.

The story is told in modern terms with the record of victories and defeats, mistakes and splendid achievements throughout the years. The sufferings and humiliations of our Holy Father; the aims and achievements of our later Popes and the immense work for the peace of the world by the present Pope, Pius XII, are covered in detail.

KIERAN HARFORD

To Men of Good Will

POWER AND MORALS
By Martin J. Hillenbrand
Columbia Press, \$3.25

Much as the servant of the parable who fixed things up with his master's debtors by giving them a "good will" discount is to be admired for his prudence, so too

should the iron-fisted dictator be admired for his logic. Many are the academic minds that scorn the traditional notion that there exists a universally binding ethic. Of these, it is the dictator alone who acts as though it were true. The social benevolence of the modern amoralist does not seem very much in keeping with his amorality. If it were true that there is no natural law which universally prescribes the use of political power then Hitler makes much more sense than Bertrand Russell.

Dr. Hillenbrand, with the calm and patience required of a diplomat (he is the American consul at Bremen, Germany) recapitulates all the arguments for a control of power that flow from an understanding of the natural law. He bases his arguments on observable data and the testimony of the sages. In the light of this universal agreement he defines liberty and the use of force. His conclusions are strictly middle-of-the

ad. Perhaps his most interesting point is made when he shows that non-violence as practiced under Gandhi, although of more than passing interest to Christians, receives its impetus from traditional and erroneous Indian theories which make asceticism the highest virtue. The writer was vice-consul in Calcutta during the great civil disobedience campaign of 1942, and from this experience brings questions to the round-table discussion of moral pacifism which should interest everyone who is uncertain as to the role of the Christian in war.

Thoughtful men of good will could be quietly and competently instructed by this book. It is not, however, likely to strike a spark where the spark does not already exist. Knowledge of the natural law may delight the intellect, but considered apart from the Christian mystique it can have little more than an academic attraction.

ED WILLOCK

Catholic Action Literature

Specialized Catholic Action is difficult to describe in a few minutes, or even a few hours. When someone hears about it for the first time and wants to know more, I am at a loss. There is no point in plunging into a description of the technique (you learn early not to do that, for no one sees any sense in the technique unless he understands that the whole role of the laity in the Church is changing). On the other hand, if you head off by talking about the need for laity who feel responsible and take initiative, you go on and on and can't hope to get at the technique that evening. So you usually end up saying, "Go read about it, but there aren't any books around that cover the subject though there are some pamphlets if you know where to go to get them and I forget their names and which ones are good."

From now on I shall say, "Look, there's a book, go buy it. It's *Studies in Catholic Action*, by some anonymous Australian Catholic Actionists, and it only costs \$2.50. It's distributed by Fides in South Bend (that's a Catholic Action publishing house) through Catholic bookstores." It's a good book, too, not terribly profound, but easy and informative and has the spirit of the movement in it. It tells *why* Catholic Action and *how*, describes the procedure and gives a lot of practical advice, derived from experience, on what works and what faults to avoid. It's written by lay people but I would have thought it written by a priest. It's certain to be helpful to priests anyhow, whether they are first learning about the subject or having difficulties with their own C.A. cells.

If I were not so glad to see this book I might quibble a bit with its minor points. On one of the very first pages it says that the modern situation parallels the decline of Rome, at which former time some few people couldn't stand the corruption of society and fled, but most Christians stuck around and built Christendom out of the ruins of the Roman Empire. That's not how I heard the story. According to my version hordes of the best people fled (The Desert Monks), and it was these people who developed religious orders and the religious orders in turn which settled, educated, developed and Christianized Europe.

It's an academic point though, because I don't think the situation is exactly parallel today, but it presages in this book occasional digs at anyone who wants to remove himself from the industrial system or anything else in modern life. The consequence of this type of thinking is that

you accept life as it is, then you tell the worker that work is a *vocation* and presently he's getting mystical about selling Mickey Mouse toy wrist watches, or adding another bolt to a television set coming down the assembly line. As is well known to our readers, INTEGRITY doesn't accept the institutional structure of the modern world *carte blanche*, but that doesn't mean we are retiring to caves in the Arizona desert. However, this book concerns chiefly the mass movement of young workers whose cooperation in the system is only material and whose chief work and glory is the transformation of their friends and neighbors, which they do with admirable charity and without too much necessary advertence to the system.

Fides has also published in mimeographed form a report of the second Catholic Action Study Weekend for Religious Assistants (nuns and brothers). The subject this year was *The Problem of Spirituality for Students*, (price 50 cents) with the chief talks by Patricia Groom, Sister M. Madeleine Sophie, S.S.N.D. and Father Putz. It's very good. The type of spirituality they are talking about is integral to the students' lives as students, not pious practices appended thereonto. Sister Madeleine Sophie's talk is very entertaining, and rather devastating. Here is her description of a teaching sister with a split personality:

Here is a Sister, may her name not be legion, who is desperately concerned with what she rather primly terms "the development of my interior life." She swallows John of the Cross avidly, and plants her seeds of contemplation in every free minute she has. She moans heavily about the opposition between her "spiritual" and her "apostolic" life in the classroom. Teaching is so demanding on one's time—and so distracting! She tries so hard to keep recollected during her teaching day but "it's so hard to think of God when you're doing such worldly things as counting money, or noses, or marks. Thank God, retreat is just around the corner and I'll be able to get away from it all."

That may seem harsh, but it isn't so in the context of the talk. Sister Madeleine Sophie knows that Dom Chautard and others insist on the primacy of a deep interior life. She brings up that objection but does not, to my mind, fully answer it. She and the others in this book are right that nuns and students and priests have got to live single, simple lives oriented to charity, and that the work of the apostolate itself helps to sanctify, but it remains to be shown when and how and at what point the active life becomes an overflow of contemplation.

At the end of this report are some student Catholic Action programs for the current school year, on college and high school level. To my mind these plans are far below the level of the preceding discussion. They fall into naturalism, preoccupied with the health, living conditions and study habits of the students. Progress toward sanctity will have to be added as a side dish. I think that's because the inquiries don't go deep enough. In fact, I would go so far as to suggest that the students are in the same boat, although on the opposite side of it, as the Sister whose name we hope is not legion. Neither will be able to lead a single-directed life without examining the *contents* of the courses given and taken to see if the matter itself is focused on God.

PETER MICHAELS

Notice to Librarians

We have discontinued taking subscriptions to INTEGRITY placed by wholesalers. Some months ago we wrote to those agents who had been sending us subscriptions, to the following effect:

From time to time we have received subscriptions to INTEGRITY through your agency. We have always been adverse to the idea of accepting subscriptions from commercial agencies but have not taken a definite stand. We have now decided to discontinue both granting discounts and filling orders from such agencies as we presume yours to be, unless you can show us due cause why we should make an exception in the case of your agency. We suppose that you will be unsympathetic to our reasons for this course but in any case here is the explanation.

We regard publishing as essentially an instrument of spreading truth and light. We consider that it is a holy privilege to edit a magazine which serves as a vehicle for the truth, and that the distribution of such literature is also a privilege, partaking of the nature of an apostolate rather than a business. Editors should receive a modest recompense but money should not be their chief objective. Similarly, distributing agencies should receive a modest discount, but on condition (1) that they perform a useful service, and (2) that their motives center around the spread of truth.

Now it is a fact, as we all know, that the essential nature of publishing has been perverted so that for most magazines profit is the overwhelming end. The editorial end of magazines is subservient to the advertising end which in turn is proportionate to the circulation. Therefore the editorial side is twisted to have popular appeal rather than to enlighten or inspire people. See what this has done to the distributing agencies:

(1) Instead of a modest percentage you can receive one out of all proportion because the subsidy comes from advertising. This makes it impossible for those magazines which do not exist on advertising revenue to compete with the others for your zealous promotion.

(2) You do not cause people to read INTEGRITY who otherwise wouldn't because you think it is a good magazine. Your initiative is, understandably under the circumstances, proportionate to the percentage you receive. On the other hand it is to your advantage to send us some subscriptions in order to give a complete service to your clients.

(3) However, we are daily more appalled at the immorality of the ordinary secular publications. We have even decided that we are implicated in this moral problem by seeming to lend our approval of secular distributing agencies by using their services.

We have finally come to our decision. We will neither give discounts to secular agencies *nor* will we accept subscriptions from them.

Should you think that our decision is unfair or feel that your agency is an exception, will you please let us know?

We are personally very sympathetic with some of the agents and we realize too that, despite the secular mold of their businesses some of them are anxious to promote Catholic periodicals. However, the successful promotion of apostolic Catholic literature by its nature demands methods radically different from those used by secular magazines. So until agents wholly committed to the apostolic dissemination of good periodicals appear, we shall dispense with these services.

We regret any inconvenience we may have caused you by our decision.

STATEMENT OF THE OWNERSHIP, MANAGEMENT, CIRCULATION, ETC. REQUIRED BY THE ACT OF CONGRESS OF AUGUST 24, 1912, AS AMENDED BY THE ACTS OF MARCH 3, 1933, AND JULY 2, 1946 OF INTEGRITY published monthly at New York, N. Y. for Oct. 1, 1949. State of New York, County of New York } ss.

Before me, a Notary Public in and for the state and county aforesaid, personally appeared Ed Willock, who, having been duly sworn according to law, deposes and says that he is the Editor of INTEGRITY and that the following is, to the best of his knowledge and belief, a true statement of the ownership, management (and if a daily, weekly, semiweekly or triweekly newspaper, the circulation), etc. of the aforesaid publication for the date shown in the above caption, required by the act of August 24, 1912, as amended by the acts of March 3, 1933, and July 2, 1946 (section 537, Postal Laws and Regulations), printed on the reverse of this form, to wit:

1. That the names and addresses of the publisher, editor, managing editor and business manager are: Publisher: INTEGRITY PUBLISHING COMPANY, 346 East 86th St., New York 28, N. Y.; Editors: Ed Willock and Carol Jackson, 346 East 86th St., New York 28, N. Y.

2. That the owner is: (If owned by a corporation, its name and address must be stated and also immediately thereunder the names and addresses of stockholders owning or holding one percent or more of total amount of stock. If not owned by a corporation, the names and addresses of the individual owners must be given. If owned by a firm, company, or other unincorporated concern, its name and address as well as those of each individual member, must be given.) Ed Willock, Carol Jackson, John Murphy, Doreen O'Sullivan, all of 346 E. 86th St., New York 28, N. Y.

3. That the known bondholders, mortgagees, and other security holders owning or holding 1 percent or more of total amount of bonds, mortgages, or other securities are: (If there are none, so state.) None.

4. That the two paragraphs next above, giving the names of the owners, stockholders, and security holders, if any, contain not only the list of stockholders and security holders as they appear upon the books of the company but also, in case where the stockholder or security holder appears upon the books of the company as trustee or in any other fiduciary relation, the name of the person or corporation for whom such trustee is acting, is given; also that the said two paragraphs contain statements embracing affiant's full knowledge and belief as to the circumstances and conditions under which stockholders and security holders who do not appear upon the books of the company as trustees, hold stock and securities in a capacity other than that of a bona fide owner; and the affiant has no reason to believe that any other person, association, or corporation has any interest direct or indirect in the said stock, bonds, or other securities than as so stated by him.

Sgd.: ED WILLOCK, Editor. Sworn to and subscribed before me this 29th day of September, 1949. CELIA GERRISH (My commission expires March 30, 1950.)